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ABSTRACT

Judaism provides for human mental health as well as modern psychology since all elements of counseling philosophy and techniques are inherent in classic Jewish institutions and practices. As opposed to a behaviorist theory of determinism, the Judaic theory of personality and development believes man is endowed with free will but only at the point where consciously decided behavior meets with social learning behavior. This boundary point is always in flux and is the source of a lifelong process of self regulated therapy and education. Judaism posits that man must restore the world to its original order by transgressing negative character traits such as anger, jealousy, and sarcasm. As opposed to psychotherapy, the individual in Judaistic theory is his own counselor with the rabbi serving as resource person and mentor. Under Judaistic beliefs character traits are strongly defined with extremes at either end being unacceptable. The individual, as counselor, must rely on self analysis and self management to bring the body to equilibrium. Just as in Rogerian theory, Judaism is centered around true friendships in terms of genuineness, unconditional positive regard, and empathy. In Jewish institutions and communities, the counselor must be learned in secular as well as in religious philosophy and laws. Psychotherapy in a Jewish context operates from a religious set of values, with a main thrust of such counseling aimed at distinguishing true religious piety from pathologically caused piety. Therefore, the most comfortable and effective counselor for Jewish clients may be an orthodox therapist. (BL)

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Judaism and Counseling: Perspectives and Comparisons

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Abstract

The paper examines various aspects of the relationship between Judaism and counseling, including: theories of personality and development, counseling and psychotherapeutic processes, and special issues and concerns in dealing with the Jewish community. The paper is based on a comprehensive review of both Judaic and counseling literature, and points at many similarities, as well as some differences, in theory and practice.

Ben Bag-Bag said: Delve in it (the Torah) and delve in it (again), for everything is included in it. (Avoth 5:22)

When I undertook this study, I was somewhat skeptical of the application of these ancient words of the Talmud to modern counseling theory and technique. I am not skeptical anymore. The review of the literature in which we shall presently engage demonstrates that classic Jewish sources predated and anticipated modern counseling theory by hundreds, even thousands of years. The Torah - the all-encompassing Jewish heritage of law and ethics - has in fact a special branch devoted to character development and behavior modification - that of "Musar". An exact definition of Musar is almost impossible, but let us nevertheless see Epstein's definition quoted by Gottlieb (1975, p.112), and use it as a tentative guideline:

> The improvement of moral character through a process of self-education. This process consists of three stages:
>
> (1) The subjugation of all evil desires and impulses through the constant discipline of the will-power.
>
> (2) The recognition of one's own faults and failings as a result of honest self-analysis and self-criticism; and
>
> (3) The conscious effort at the improvement of character, making of virtue a second nature.

Alas, this definition is too brief to suffice - in truth, this entire paper may be viewed as a definition of Musar.

However, Judaism - in the form of Musar - encompasses an extremely broad spectrum of theories, processes, and concerns, all of which we will hopefully touch upon - altnough necessarily briefly. It is therefore worthwhile pointing out specifically, the fact that the counseling encounter is actually alluded to in the Bible. We find in Proverbs [Mishle] 12:25: "[If there is] a worry in the heart of a person, he should remove it, and gladden himself with a good thing." The sages Rabbi Ami and Rabbi Asi in Talmud Yuma 75a lend this "removal" complementary interpretations. One holds it to mean simply "he should remove it from his mind", while the other takes it to mean "he should remove it by speaking it over with others". The commentators (see Rashi, Malbim) explain how the interpretations complement each other, and the end of the verse: A person who has a worry in his heart should remove it by speaking it over with his friend, who will console him and give him advice on how he may gladden his heart.

Yet this but a small example of the amount of modern theory to be found in the Torah. Let us proceed to examine in detail the theories, processes, and concerns, of classic and modern Judaic sources, in the light of modern counseling theory.

However, we must note that the paper does not attempt to distinguish between counseling and psychotherapy. The distinction between the fields is at best vague and ill-defined (see Stefflre and Burks, 1979) and for our purposes, there is no reason to require us to resort to a distinction, as in underlying theory, the two fields are essentially congruent. For the most part, we will attempt to utilize the viewpoint of the behavioral school of counseling.

Some acknowledgements are in order. I would like to sincerely thank my program director, Dr. Sue Prosen of the Division of Education of the Johns Hopkins University for allowing me to undertake this project, and for her invaluable suggestions and guidance. I also owe a debt of gratitude to the library and librarians of the Baltimore Hebrew College, where I secured most of the research literature I utilized in preparing this paper. Finally, and above all, I am most grateful to my teachers and friends at the Ner Israel Rabbinical College, and especially my "Rebbi", Rabbi E. Eisenberg and his wife, and my friend Meir Pasternak, for their assistance in preparing this paper.

PART I: The Judaic Theory of Personality and Development

Free Will vs. Determinism

> Every man is endowed with free will; if he desires to bend himself toward the good path and to be just, it is within his power to reach for it, and if he desires to bend himself toward the corrupt path and to be wicked, this too is within his power ... . There is none to either force things upon him or decree things against him ... but he alone, of his own free will, with the consent of his mind, bends to any path he may wish to follow. (Rambam [Maimonides], 1965, Laws of Teshuvah 5:1-2; Spero, 1980, p.36).

Thus expressed, Judaism's view of the cause of behavior, stands in direct contradiction to the views of behaviorism, expressed by Skinner (1974):

> Operant behavior is called voluntary, but it is not really uncaused; the cause is simply harder to find. The critical condition for the apparent exercise of free will is positive reinforcement, as the result of which a person feels free and calls himself free and says he does what he likes or what he wants or is pleased to do ... . Man is perhaps unique in being a moral animal, but not in the sense that he behaves morally; he has simply constructed a social environment in which he behaves with respect to others in moral ways (pp. 54, 231).

Rambam (1975, Eight Chapters, chap.8) proves that Judaism maintains that "all of man's actions are given over to him ... . There is no compulsion on him nor is there any external cause which makes him incline toward a virtue or a vice, except for his being disposed by temperament so that something is easy or difficult for him ...," from both Biblical and Rabbinical sources, and the very foundation of religion, "If man's actions were done under compulsion, the commandments and prohibitions of the law would be nullified and they would all be absolutely in vain, since man would have no choice in what he does ... . Reward and punishment would also be sheer injustice ... ."

Yet, we find on the other hand, clear manifestations of determinism in Halakhah (Jewish Law). Some major examples are provided by Spero (1980). These include such critical concepts as "hazakah" (behavioral norm), "um'dena" (presumptive expectation) and "anan sahadi" (lit. "we testify", similar to a norm established by custom). Spero cites numerous examples of the application of such concepts to behavioral patterns. Although he also notes that the use of such concepts is circumscribed, it is clear that absolute libertarianism is not necessarily the attitude taken by Judaism regarding human behavior. On the contrary, from such Halakhic concepts it is clear that Jewish sources clearly recognize that human behavior submits to enough regularity to make rational action

possible. Even more indicative of Jewish acceptance of behavioral theories of human adjustment is Rambam's analysis of character traits and behavior based on social-learning theory, which we will examine extensively in pt. II.

However, it is equally clear that behavioral and genetic determinants cannot account for such uniquely human characteristics as choice, intentionality or creativity. Skinner maintains that man is not unique in his moral behavior, yet he is unable to explain man's sense of morality - why a human being will sacrifice his life out of loyalty to a symbol or belief. We are thus left with a dilemma we must resolve - to what extent do each of the two contradictory factors of free will vs. determinism influence and cause human behavior?

A resolution of the dilemma is provided by Rabbi E. E. Dessler (1964). He discusses the two sides of the issue, and likens the proponents of either position to two people gazing at a rectangular piece of paper from different perspectives. One person is only looking at the paper's surface, whereas the other only sees the width of the page. If not for the fact that they know that the surface view and the side view do not contradict each other, they would each believe that the other's description of his perspective was incorrect. Why in fact is there no contradiction? Because the

surface and width are two distinct dimensions which coexist, and simply represent different traits of the object observed. Similarly, human behavior is neither exlusively free, nor exclusively determined, but is both free and determinable, depending from which viewpoint behavior is observed. A similar thesis was advanced by Carr (1967).

In explaining the extent to which a person's free will determines his behavior, Rabbi Dessler utilizes the following analogy: When two nations go to war, the actual battles occur at the front. The area behind the lines of either side is not under contention. If one nation should emerge victorious in battle, and push its adversary back some distance, then when they engage again in battle, the engagement will take place at the new front, while the area the one nation had just conquered would be behind the lines and its sole possession. Thus, in fact, there is only one front, although potentially the entire area of both countries is under dispute.

Free will may be understood in a similar manner. Every person has free will, but only at the point where behavior he has consciously decided to engage in, meets up with behavior which results from social learning and is adopted by habit. This point or boundary is not fixed but is in a constant state of flux. The

positioning of the boundary is dependent on the result of a person's interactions with the physical environment, his own physical limitations, and interpersonal challenges. If a person in a specific area follows an existential course, taking responsibility for his destiny, and acting on the basis of a subjective, personal, conscious decision, then that area of contention falls into the realm of free will. If, on the other hand, the person simply copes with the issue, allowing his environment, physical limitations and inter-personal challenges to evoke within him a reaction based on previously internalized behavioral determinants, then that area of contention falls into the realm of determinism.

As in the analogy of the two warring countries, so too in the conflict of free will vs. determinism, the actual area of battle, the front, is very restricted. On either side of that front are areas not under contention, which may be the result of previous conscious decisions, or caused by behavioral determinants, which may be firmly entrenched. Yet, no matter what the original cause of the behavior in question, it must be internalized by an educational process. We may take any given behavior, place it on a continuum, and measure a person against that scale. We will find that parts of that behavior - or trait - were originally generated by a conscious decision to strive towards a goal - which that person then set out to reach by self-education and training, whereas other parts were

originally generated by societal determinants which were then internalized by the person. We may thus view all behavior as the result of a process of education - the difference being in the cause of the behavior in question - is it internally-generated, or externally- imposed. This does not bear in any way on whether the behavior under examination is positive or negative - both positive and negative behaviors (in terms of religious ideals, which besides keeping the Halakhah involves definitions of behavioral normality, which we will discuss in pt. II) can be either results of free will or determinism.

While not negating the importance of positive behavior which has been externally-imposed and internalized, Judaism, as an existential religion, sees "mitzvat anashim mi-lumada" (Isaiah, 29:13) - rote performance of commandments - as a lower-level of religious observance, and Rabbi Dessler and others (cf. Rabbi Levovitz, 1980 p.132; Rabbi Sher, 1936) stress the preference for fulfillment of religious precepts intentionally - as a result of a conscious will to perform the commandments, and as the result of a free choice and resolution to follow the Torah. Once this nuclear resolution has been made, the process of implementation is then one of education or re-education and behavior modification. Although at this point, behavioral methods of modification may be utilized (as we discuss at length in pt. II), nevertheless, since the nuclear

resolution pertaining to the area of behavior in question was decided freely and independently, the entire ensuing process is regarded as an existentially based one. This principle is to be found in the quote from Rambam with which we opened this section. The "free will" pertains to the "bending" - the nuclear resolution on the direction to follow. After that decision is made, then one must follow the "path" - the methodology of behavior modification necessary to reach that goal, set out by Rambam (1975) elsewhere (see pt. II).

In continuing his explanation, Rabbi Dessler refers back to his analogy and notes that although the front is narrow in width - as the actual free choice is only a nuclear resolution, bordered on the one side by internally-generated learned behavior, and on the other side by externally-imposed learned behavior - it may be many miles in length, stretching over vast distances. Similarly, although with each specific behavior the point of free will decision at any given time is normally restricted, that point exists in all behaviors and traits inherent in the personality, and each respective behavior or trait provides the individual with free choice at whatever level he or she is at in that area. This is also akin to a battlefront where a nation may find itself advancing in one area and retreating in another one.

The flip side of free choice is the ability to choose negative behavior, and the human's inherent capability for evil, which, although contrary to the basically positive creation of humanity (see Genesis [Bereshit] 1: 26-27 and commentaries there), is necessarily intrinsic to free will. The test of humanity is to utilize such free will to extinguish negative behavior.

This existential view of human free-will is similar to Frankl's logotherapy (Amsel, 1969; Bulka, 1972; Ury, 1970) and is in fact expressed by Frankl (1967, p.79); "For in every case man retains the freedom and the possiblity of deciding for or against the influence of his surroundings. Although he may seldom exert this freedom or utilize this opportunity to choose it is open to him to do so". Although beyond the scope of this paper, it should be noted that Judaic ideas of satisfaction in life are also similar to Frankl's, as noted by the above-mentioned sources.

It is important to clarify, that although normally free choice is indeed limited in scope, there is a Judaic concept of "one who acquires his world to come in a single moment" - the idea of a radical change in values and attitudes stemming from an extreme existential moment of decision which completely changes one's life. The conditions under which such a resolution can occur are extraordinary (see Talmud Avodah Zarah 10b, 17a, 18a and Rabbi

Dessler, ibid. p.24) However, this concept provides the basis for certain limited methods of behavior modification to be discussed in pt. II.

Generally, however, after the nuclear resolution, re-education is implemented utilizing behavioral modification techniques similar to standard conditioning theories, also to be discussed in pt. II.

The quote from Rambam we opened with is from the "Laws of Teshuvah". "Teshuvah" literally means "return" and is used normally in the context of repentance on a transgression. However, this is a very superficial understanding of the concept, which in reality is a lifelong process of self-regulated therapy. Based on the principles we have just examined, let us attempt to put Teshuvah in perspective.

Teshuvah: A Lifelong Psychotherapeutic Process of Development

> We are accustomed to thinking of the work of Teshuvah as beginning after sin, but that until man sins there is no context for repentance. However, this is not so. It is the case that all of our work in Torah and the commandments is after the sin of Adam ... . It is thus that all of our work has as its purpose to restore the world to that original order and wondrous state ... . Thus, all our work is the work of Teshuvah, and if one goes astray and sins, this sin is an additional diminution in the work of Teshuvah. (Rabbi Gifter, 1977b; Spero, 1980,p.24)

With these words, one of the greatest contemporary Jewish thinkers, Rabbi Mordekhai Gifter, captures true Judaic regard of the concept of repentance and return - its definition as a lifelong process of self-improvement directed towards returning the world to its ultimate perfection - as opposed to other religious perspectives on the process as one of specific penance on isolated sins.

Indeed, Rambam (1965, Laws of Teshuvah 7:3) clearly states that the process of "Teshuvah" must be applied to character traits such as anger, animosity, jealousy, sarcasm, etc. Rabbi Gifter (1977a) explains that these traits are the roots of specific transgressions, and their cause (see Rabbi Vital, below pt.II). Therefore, the Halakhah requires the individual to modify the underlying trait, in order to extinguish overt manifestations of sin. Without treatment of these covert causes, recurrence of the overt effects would be inevitable.

Spero (1980, p.24) notes, that, when viewed in this perspective, Teshuvah "bears a therapeutic, growth oriented connotation analogous to our general understanding of psychotherapy", in that, "Teshuvah and psychotherapy share an 'a priori' foundation in the desirability of monitoring, modifying, and improving upon aberrant behavior - be it moral, religious, social, or intrapsychic - which stands in the way of spiritual growth."

This growth ideally leads to behavior in the pattern of Rambam's (1975) famous "mean" (see Laws of De'ot, chap. 1; and Eight Chapters - which we will examine at length in pt. II). The ideology behind this mode of behavior is existentially profound, as the "return" to this situation in essence means the return to freedom, to the ability to exercise free will in implementing the respective traits, rather than being influenced and subjugated by them. The individual thus "returns" to himself, re-educating himself in a manner which gives him control over his overt character traits and overt actions, rather than they controlling him.

Yet, a key component in the psychotherapeutic process is seemingly missing in the Teshuvah process - the counselor. As Wrenn (1951, p.60) defines the process (interchanging "student" with "individual"): "Counseling is a dynamic and purposeful relationship between two people in which procedures vary with the nature of the student's need, but in which there is always mutual participation by the counselor and the student with the focus upon self-clarification and self-determination by the student." In this framework, the counselor, from his objective standpoint, is crucial in that clarification and definition, seeing what the client, from his subjective perspective cannot, and bringing those observations to the realization of the client. How can the individual achieve this goal on his own in the Teshuvah process?

Answers and methodology for achieving these necessary goals of self-clarification and self-determination on one's own are detailed by many Jewish sources, and a major compotent of the process is the "heshbon ha'nefesh" - self-management concept (detailed in pt. II). In fact, due to the centrality of growth to religion, the literature leaves almost no stone unturned in detailing possible techniques that may be utilized. Of course, Jewish sources also leave open and even stress the advantages of consulting wise men - or friends - when necessary, or just advantageous (see Avoth 1:6). However, much of Rambam's works on ethics, and later works of Musar, are intended to assist individuals in personal self-development. The vastness of the literature involved puts this topic beyond the scope of this limited survey.

However, especially noteworthy is the principle of "detachedness" which is regarded as crucial to the identification of problems. In fact, Rabby Y. Y. Horowitz of Novardock (1976), disciple of the renowned Rabbi Israel Salanter, views this detachment, with the resulting objectivity, as the basis for Teshuvah - without which the individual would be incapable of identifying the areas which required work.

In explaining the complications arising from subjectivity, Rabbi Horowitz presents us with a well known parable. A person who

had been attempting for some time to become expert at shooting arrows to the center of a bullseye, once chanced upon a series of bullseyes, all of which had arrows imbedded in dead center. This person of course assumed that the individual who had shot these arrows was a true marksman, and he set out to find him in order to learn that skill from him. When he found the assumed sharpshooter, he asked him what the secret of his success was. The "sharpshooter" replied, "It is really quite simple. First I shoot the arrow, and wherever it falls, I draw a bullseye around it, placing the arrow in dead center."

This is also the case, states Rabbi Horowitz, of a person viewing his or her character traits from a subjective viewpoint. No matter what the status of the trait - positive or negative - the individual makes sure to justify it by building his or her self-image in a manner which allows the trait - or behaior - to take on a positive aspect. For example, if a person has an inclination towards hostility, it will be rationalized by claiming it necessary in order to cope with an antagonistic world. It is therefore crucial for the individual to break away from a subjective framework, take up an objective perspective, and examine his behavior critically and honestly. Only after the realization of this important principle is one fit to serve as his own counselor.

At this point, after a person has utilized free will in determining shortcomings and/or goals, and has objectively and critically assessed present behavior, he or she is ready to undertake behavior modification, which we will examine in pt. II.

PART II:

The Psychotherapeutic Process in Traditional Jewish Sources: Musar

The Educational Process

> Behold, the matter of character traits which are imbedded in the more mundane aspect of the soul ... . And behold that to this soul are linked the positive and negative traits, and they constitute the seat and foundation of the loftier, intellectual soul, to which are linked the 613 commandments of the Torah. Therefore, the character traits are not included in the 613 commandments, however they constitute the main preparations for the 613 commandments, either in fulfilling or forsaking them, since it is not within the power of the intellectual soul to fulfill the commandments through the ... limbs of the body if not by means of the fundamental soul [i.e., character traits] which directly relates to physical functioning ... . Therefore negative traits are worse in their effect than the transgressions themselves. With this you will understand the words of our Rabbis: 'Anyone who becomes excessively angry is as an idol-worshipper,' i.e., as one who has forsaken all 613 commandments, and so they said: 'Anyone who is excessively haughty is as one who has denied G'd,' and similar statements ... so we find that one must take greater care to avoid negative traits than he takes in the actual observance of the

positive and negative commandments, because when a person possesses positive character traits, he will readily fulfill all the commanments. (Rabbi Vital, 1953; Rabbi Wolbe, 1972, p.64)

Seeing what an important place is accorded to a healthy character in Jewish thought, it is obviously a matter of course that we find a wealth of theory relating to the modification of character traits in a classical Jewish literature: the process of Musar, a lifelong process of self- improvement.

We must reiterate here the idea we stressed in pt. I - Judaism regards man as totally responsible for his actions, and views him as having absolute free choice and reign over the course of his life. However, habit and education are fully recognized and acknowledged as key determinants of behavior. As Rambam (1975, Eight Chapters, chap.4) writes: "Know that these moral virtues and vices are acquired and firmly established in the soul by frequently repeating the actions pertaining to a particular moral habit over a long period of time and by our becoming accustomed to them. If those actions are good, we shall acquire the virtue; if they are bad, we shall acquire the vice. Since by nature man does not possess either virtue or vice at the beginning of his life ... he undoubtedly is habituated from childhood to actions in accordance with his family's way of life, and that of his town. These actions may be in the mean, excessive, or defective ... ."

Therefore, as Rabbi Wolbe (1972) points out, Rambam in his Code grouped his principles of character traits under the title "Laws of De'ot" - "de'ah" being the Hebrew term for a "knowledge" or "learned concept". Although the character traits are "imbedded" in the soul, and basic derivations of man's spiritual and physical makeup, their expression in specific modes of behavior is a "learned concept" which is subject to re-education and modification. It is therefore the responsibility (in the Judaic existential understanding) of the individual to undertake that process of behavior modification and self-improvement - the process of Musar.

It is superfluous to compare this educational framework to the almost totally congruent framework of behavioral counseling (LaFleur, 1979). The underlying concepts of social learning are practically identical (Goodstein and Lanyon, 1979). It is in the definition of normality that the key differences may be found.

Normality

LaFleur (1979, p.224) writes: "Behavioral counseling does not distinguish client actions on an abnormal-normal continuum. All client actions, whether labeled as abnormal or normal by some judging agent, are learned behaviors, and the principles by which they are learned are the same." To a degree, this view is reminiscent of that of Ellis (1962) and others that claim that human

values are not absolutic or completely given, although they are to some extent biologically and socially determined. Judaism vehemently repudiates this view, and pronounces it in diametric opposition to what is seen as true human nature. We find in Genesis 1:26-27 that G-d created man in his likeness and image, and entire tracts - most noteworthy being Rabbi Kordevero's "Tomer Devorah" (1974) - explain exactly how each character trait of a person should be similar to the traits of G-d - in the areas of mercy, kindness, etc. Thus, Judaic normality is akin to divinity, and man is seen as essentially inherently good - most similar again to Frankl's (1967) stance. As the Talmud brings down (Shabbath, 133b): "'And you shall walk in His ways' (Deut. [Devarim] 28:9); just as He is called gracious, you too be gracious; just as He is called merciful, you too be merciful; just as He is called holy, you too be holy." (see Sotah 14a and Sefer Ha'Hinnuch, Mitzva 611).

Rambam (1975) in the Laws of De'ot (chap.1) specifies how this applies in general to character traits:

> Between two character traits at opposite extremes there is a character trait in the middle, equidistant from the extremes. Some character traits a man has from the beginning of his creation [conception, i.e., genetically] depending upon the nature of his body; some character traits a certain man's

nature is disposed to receive in the future more quickly than other character traits, and some man does not have from the beginning of his creation but learns from others or he himself turns to them due to a thought that arose in his heart, or he hears that a certain character trait is good for him, and that it is proper to acquire it and he trains himself in it until it is firmly established within him.

For any character trait, the two opposite extremes are not the good way, and it is not proper for a man to follow them nor to teach them to himself. If he finds his nature inclined toward one extreme or if he is disposed to receive one of them or if he has already learned one of them and becomes accustomed to it, he shall make himself return to the good way and follow the way of good men, which is the right way.

The right way is the mean in every single one of a man's character traits. It is the character trait that is equally distant from the two extremes, not close to one or the other. Therefore, the wise men of old commanded that a man continuously appraise his character traits and evaluate them and direct them in the middle way so that he becomes perfect [see Moed Katan 5a; Sotah 5b].

> How so? A man shall not be irascible and easily angered, nor like a corpse which feels nothing, but in between; he shall only become angry about a large matter that deserves anger so that something like it not be done again ... .
>
> We are commanded to walk in these middle ways, which are the good and right ways ... . Since these terms applied to the Creator refer to the middle way that we are obliged to follow, this way is called the way of the L-rd ... .

Rambam both there and in "Eight Chapters" (1975) brings down many Talmudical and Biblical sources for his system of normality, which is obviously optimum adjusted behavior, and which constitutes practically - if not theoretically - the goal of most counseling.

Self Management

Based upon the belief that clients can often become their own counselors, Thoresen and Mahoney (1974) provided a comprehensive description of the process of self management. The primary, unique component of this process is self-observation, which serves several functions: a) It provides the client with descriptive data which will make the client more aware of interacting situational variables associated with specific behaviors; b) The process of observing and recording behavioral data may itself be a treatment strategy to the

extent that it affects behavior; and, c) The data gathered by this process can be utilized in the counseling process. Often clients must be trained in relevant observation and recording skills.

Musar includes all these elements in its theoretical framework. Basing himself on Talmudic dictums (Eruvin 13b; Baba Bathra 78b) Rabbi M. H.Luzzatto (1964, p.16) writes:

> One who wishes to manage himself, requires two perspectives: (a)That he should examine what is the true good that he should choose [goal-setting] and what is truly negative that he should avoid; (b) He must examine his behavior and assess whether it falls into the positive or negative categories. This process must occur both at the time of action, and after the action. At the time of action, he should not perform an action before assessing it in terms of the former perspective. After the action, he should recall his general behavior and assess it too in this manner in order to observe what is negative behavior to reject, and what is positive behavior to continue and reinforce. If he finds negative behavior, he should logically examine and explore possible strategies to turn away from that negative action ... . And I believe it necessary for the individual to examine and weigh his ways daily ... and he should arrange specific times for this, and not approach it in a haphazard manner, but with great regularity, as it yields rich returns."

To facilitate this process, Rabbi Israel Lipkin Salanter, the "father of modern Musar" republished the book Heshbon Ha'Nefesh ("Examination of the Soul") by Levin (1936) which contains many practical suggestion for self-evaluation plus a check-list of traits for this purpose (to be filled in daily). Rabbi Salanter also directed his students to keep diaries in which to enter daily records of achievements and failures for purposes of self-analysis and self-management (Ury, 1970). Rabbi Luzzatto (1964) also touches on the necessity of seeking competent, objective counseling in certain problematic areas.

The Therapeutic Encounter (see also pt. III)

Although we are attempting to analyze the Musar process from a behavioral perspective, some attention must be paid to the therapeutic encounter, rooted in Rogerian theory, and its presence in Jewish sources. We should not be surprised to find that Rogers' (1957) theory of conditons necessary for effective therapy are the core of what Judaism regards as true friendship. Indeed, Rogers himself (1974) recognizes the basic human need for deep interpersonal relationships. Grummon (1979) lists the three basic Rogerian conditions:

1. The therapist is "congruent" or "genuine" in the relationship.

2. The therapist experiences "unconditional positive regard" or "warm acceptance" for the client.
3. The therapist exhibits "accurate, empathetic understanding" of the client's "internal frame of reference."

We find the Talmudic sages, in expounding the commandment "and love your friend as yourself" (Lev. [Vayikra] 9:18) in Avoth [Chapters of the Fathers] 6:6 practically paraphrased Rogers with their definition of true friendship: "[A friend] shares in the burden of his friend [- empathetic understanding]; and tends to judge him favorably [- unconditional positive regard - note the word "tends" - Grummon also notes the practical impossibility and inadvisability of totally unconditional regard]; and he brings him to truth and peace and tranquility [- congruence - direct personal encounter of feelings and values]."

These basic conditions were elucidated by Rabbi Salanter's foremost disciple, Rabbi Simcha Zisel Ziv of Kelm (1957) who stresses above else the necessity to achieve maximum empathy, by the counselor's organismic experience of what it would be like to live the experiences of the client - Grummon's language serves as an exact translation of Rabbi Ziv's - and he bring numerous Biblical and Talmudical proofs to one's requirement to feel a friend's emotional state to its full extent.

As regards "unconditional positive regard" Rabbi Eliezer in Avoth 2:10 stated explicitly "Let the honor [respect] of your friend be as dear to you as your own." Rambam also codifies (Laws of De'ot, 1975, 6:3) that, as to another human, one must "speak in praise of him and to have concern for his possessions, just as he has concern for his own possessions and wants to be honored himself." Congruence is best demonstrated by the prerequisites of genuineness included in the laws of the commandment of "hokheakh tokhiakh," which we will discuss at length in pt. III, that provide for true, direct personal exchange of feelings and values. However, it must be admitted that Musar requires behavior modification and counselor intervention after basic relationships are established as stipulated in the tenets of "hokheakh tokhiakh" (see Rachlis, 1974).

We may conclude this brief survey of the Jewish definiton of friendship - a relationship which the Torah commands each person to actualize with all his fellow men - by theorizing that Rabbi Joshua b. Perakhya's statement in Avoth 1:6, "purchase for yourself a friend" may well be the first historical reference to professional counselors!

Technique and Methodology

Let us consider the conditioning therapies. These methods stem from the conception that neuroses are persistent unadaptive

habits that have been conditioned (that is learned). If this conception is correct, the fundamental overcoming of a neurosis can consist of nothing but deconditioning or undoing the relevant habit patterns. (Wolpe, Salter, and Reyna, 1964; p.9).

Since Musar views most problems from the same perspective, i.e. regarding them as conditioned behavior, it stands to reason that the method of treatment should also consist of conditioning techniques. This is indeed the case. Rambam (1975) in both De'ot and Eight Chapters provides a detailed behavioral methodology:

Should his soul become sick, he must follow the same course in treating it as in the medical treatment for bodies. For when the body gets out of equilibrium, we look to which side it inclines in becoming unbalanced, and then oppose it with its contrary until it returns to equilibrium. When it is in equilibrium, we remove that counterbalance and revert to that which keeps the body in equilibrium. We act in a similar manner with regard to moral habits. We may, for example, see a man whose soul has reached a condition in which he is miserly towards himself. This is one of the vices of the soul, and the action he performs is one of the bad actions ... . Thus, if we wanted to give medical treatment to this side of a person, we would not order him to be liberal. That would be like using a

balanced course for treating someone whose fever is excessive; this would not cure him of his sickness. Indeed, this man (with a miserly soul) needs to be made extravagant time after time. He must repeatedly act in an extravagant manner until the condition that makes him miserly is removed from his soul, and he just about acquires an extravagant disposition or comes closer to it. Then we would make him stop the extravagant actions and order him to perform liberal actions continually. He must always adhere to this course and not go toward the excess of deficiency. Similarly, if we were to see him acting in an extravagant manner, we would order him to perform miserly actions repeatedly.

But we would not make him repeat miserly actions as many times as we made him repeat extravagant actions. This subtlety is the rule of therapy and is its secret. For a man can more easily turn from extravagance to liberality than from miserliness to liberality. Likewise, it is easier to turn from being insensible to pleasure to being moderate than from being lustful to being moderate. Therefore, we make the lustful man repeat actions which lack pleasure more than we make the insensible man repeat lustful actions, we require the coward to practice rashness more than we require the rash man to practice cowardice; and we train the stingy man in prodigality more than

we train the prodigal man in stinginess. This is the rule for the medical treatment of moral habits ... (Eight Chapters, chap.4).

Other examples of treatment activities are given by Rambam, e.g.: "... If his heart is haughty, he shall train himself to endure much degradation. He shall sit lower than anyone else and wear worn-out, shabby garments, which make the wearer despised, and do similar things, until his haughty heart is uprooted. Then he shall return to the middle way ... ." (Laws of De'ot 2:2)

Rambam also clarifies that due to the relative ease of, for example, modifying insensibility to moderation as opposed to modifying lust to moderation, a worthwhile precaution is a slight inclination from moderation towards insensibility, thus safeguarding the individual from the more maladaptive aspects of the lustful trait on the behavioral continuum. He points out that this rule should be kept with particular caution in the traits of haughtiness and anger, which are relatively more serious than other character traits in their potential as causes of social and religious maladjustment.

Rambam has thus presented us with a basic synopsis of the principles of operant conditioning. But what is the opinion of

Musar regarding reinforcement schedules? We find their opinion expressed by the Vilna Gaon, Rabbi Elijah (1974, p.1): "... but he [the client] should not jump at once from one end of the continuum to the other, but more gradually from level to level ... ." Rabbi Ziv also stressed that progression must be "deliberate, consistent, constant and systematic" (Ury, 1970, p.49) (For a more detailed description of the gradual process, see Rabbi Elijah, Proverbs 4:26; and Rabbi Sher, 1936). Apparently, one must begin with a continuous schedule, systematically introducing activities and events serving as reinforcers of the goal behavior higher up in the hierarchy. However, at the "return to the mean" leveling-off stage, in order to retreat to the middle of the continuum, it would be necessary to switch to an intermittent schedule, which would, by varying activities and events, have the dual effect of lessening the intensity of the goal behavior, while at the same time rendering it difficult to extinguish (see LaFleur, 1979).

Strategies and Methods

While it is clear from Rambam's synopsis, that the types of reinforcers to be employed must be decided on a case-by-case basis at the discretion of client and counselor (and here Musar stands to benefit from modern casework developments), nevertheless, we may find behavioristically therapeutic strategies and concepts in Jewish sources, some of which parallel accepted behavioral strategies, and

some of which are uniquely Jewish. The scope of such strategies and concepts is too vast to be examined in detail here, but we will attempt to present some examples:

The Commandments

The fourteenth-century Sefer Ha'Hinnuch (1978) writes: "And now, my son, if you have understanding, hear this ... I will teach you of the Torah and the commandments... . Know that a man is influenced in accordance with his actions. His heart and all his thoughts are always (drawn) after his deeds in which he is occupied, whether (they are) good or bad. Thus even a person who is thoroughly wicked in his heart ... if he will arouse his spirit and set his striving and his occupation, with constancy, in the Torah and the commandments, even if not for the sake of Heaven, he will veer at once toward the good, and with the power of his good deeds he will deaden his evil impulse. For after one's acts is the heart drawn." (Mitzva 16).

Further yet goes Ramban [Nachmanides] (1960) in Deut. 22:6, basing himself on early Midrashim, in explaining that G-d gave the commandments only to purify and morally uplift us. One example he gives is that of "Shekhitah" - ritual slaughter. Ramban explains that it makes no difference to G-d whether an animal is killed or slaughtered, but in order to instill in us the trait of kindness,

G-d directed us to slaughter animals in the most humane manner possible. Similar explanations relating various commandments to various traits may be made (see Sefer Ha'Hinnuch, ibid.). Gold (1962) also points out the constant fulfillment provided by the Jewish calendar with its rich schedule of events and holidays playing on different themes. Indeed, the Sefer Ha'Hinnuch see the holidays as being given for the express purpose of providing the Jew with regular happiness-generating occasions - necessary for mental health - thus, the commandment to rejoice on the holidays (see Mitzva 488).

Coverant control

This strategy consists of encouraging the client to focus upon particular cognitive behaviors (coverants), which can be either positive or negative, providing thus either positive or negative reinforcement for the behavior being treated (Homme, 1965). Central to the use of this technique is evidence that internal, covert events such as perceptions, thoughts and beliefs influence overt behavior of clients (Bandura, 1977). Therefore, the clients are engaged in imagining themselves engaging in the behavior they wish to change or develop, under the guidance of counselor instruction.

Rabbi Salanter (1953) details this method with regard to maladaptive behavior: "The most important and chief method in the

application of the curative powers of the Torah for the maladies of the inclinations is to study with vigor and with profound meditation all the laws pertaining to that very transgression, the Halakhah about it with all its ramifications ... the main point in guarding ourselves from committing a sin is to make it habitual and natural not to commit it ... . And this much is well known, that one's nature can be changed only through incessant study and behavior modification. And therefore, the chief basis of this theory is: one should prepare himself to be on his guard against transgressing and ready to observe the precepts through the perusal of that Halakhah which is related to that transgression or that precept. Particularly, the study must be profound for only by this method will the soul acquire a natural aversion to that sin" (Epistle of Musar). Here the profound imagery of intense study of optimum behavior serves as therapy.

Covert sensitization

This term, coined by Cautela (1966) describes a verbal aversion - therapy technique used to suppress feelings or behaviors that are not wanted by the client.

From ancient times, great Jewish thinkers have compiled volumes on the topics of ethical and moral behavior, especially noteworthy among which are Rabbi Bakhya Ibn Pakuda's and Rabbi M. H. Luzzatto's

texts. The process of utilization of these texts was formulated by Rabbi Salanter. Rabbi Salanter maintained that ordinary study of a Musar text reaches only the intellectual, conscious realm of one's self, and does not effect one's subconscious realm - or, in behavioral terms, modify one's learned negative behavior. In order to modify internalized behavior, which invariably includes elements of emotion and passion, it is necessary to utilize strategies employing ecstasy and emotional experience. Reason and intellect alone are insufficient.

Therefore, Rabbi Salanter formulated the format of "Musar BeHitpa'alut" - "in ecstasy," consising of frequent emotion-charged periods of Musar study to keep one alert and aware of his weaknesses. Only through the vehicle of emotion will the ideas of ethics and morals - the intellectual part of Musar - effectively modify behavior through the emotional arousal, stimulation and reinforcement - either negatively or positively, depending on the material - of the individual. (Rabbi Salanter, 1979; Ury, 1970; cf. Berakhot 5a for the Talmudic basis for this system).

Dereflection

A technique introduced by Frankl (1979) especially for use in family therapy, involves removing the focus from one's personal gratification, and placing it on one's partner which, as a result of

the improved relationship, will lead to personal satisfaction too. Rabbi Dessler, a famed Musar authority, made this precept the foundation of marriage counseling:

> ... Love arises between husband and wife because they complement each other. This fact flows from the nature with which the A-mighty has endowed them. Alone, every person is defective and unable to carry out his proper function ... together, they complement each other, and by giving each other this completion they come to love each other, on the principle we have already established: the one who gives, loves. Of course, their love in its turn, will make them want to go on giving, and the pleasure and happiness which each bestows on the other will maintain and intensify their love. (1964, p.38; 1978)

Rabbi Dessler attributes problems and conflicts on switching focus to personal gratification, and goes on to provide some basic marrige counseling principles. (See also Wikler, 1979a, 1983 for additional Jewish marriage counseling principles).

Instant Extinction

A final, but most important principle of Jewish behavior modification is based on its underlying premise that all humans have

free choice and total responsibility and the concept of "one who acquires his world to come in a single moment." (Avodah Zarah 17a) - the ability to change an entire moral and value system, from bad to good (and vice versa), with one choice (see pt. I). Although the individual may have to withstand many subsequent tests of that choice and resolution, nevertheless Judaism recognizes the very resolution as an expression of true behavior change, no matter how dramatic the change in question. In fact, the theories of an entire school of Musar thought - that of Novardock - were based on this principle (Rabbi Horowitz, 1976; Ury, 1970). Although it is rare - but possible - to realize a total change of personality in a single resolution (see Rabbi Dessler, 1964) it may be most effectively applied to a single trait - similarly to "quitting cold turkey" in smoking, and the technique of abrupt stoppage employed by Alcoholics Anonymous (Amsel, 1969). Whether in fact an individual under treatment can use this technique must be examined on a case-by-case basis by both client and counselor.

We have touched here on but a small number of examples of therapeutic strategies and institutions involved in the Musar process, and one is well advised to survey the literature which examines other strategies such as group guidance; Musar lectures; practical wisdom, Musar Conventicles, etc. (Ury, 1970; Rachlis, 1974; Gottlieb, 1975).

Practioners

It is obvious that already in ancient times the Rabbis functioned as counselors - their theories brought down in the Talmudic and Midrashic literature point to their amazing expertise in this field.

Rambam (1975) writes clearly of the role of counselors: "What is the remedy for those whose souls are sick? Let them go to the wise men - who are physicians of the soul - and they will cure their disease by means of the character traits that they shall teach them, until they make them return to the middle way. Solomon said about those who recognize their bad character traits and do not go to wise men to be cured: 'Fools despise admonition' (Proverbs 1:7)." (Laws of De'ot 2:1).

Such wise men obviously were knowledgeable in basic psychology - the tenets of which are clearly to be found in Torah (see Spero, 1980) - and could thus deal with underlying factors where behavioral techniques might not suffice - a good possibility, in view of the complexity of human nature we perceived in pt. I. However, they were most accomplished in the area of empathy, which Rabbi Ziv (1957, see above) has identified as the basis of understanding all human conditions, and the prime qualification for leadership in Judaism at all times in history.

However, there is a relatively new type of counselor, which has evolved since Rabbi Salanter's day, at his initiative, which merits our special examination - he is the "Mashgiakh" (lit.: supervisor), the dean of students in the Musar-oriented "yeshiva" (rabbinical school) who is responsible for the moral and ethical growth of students. To achieve this goal, he must successfuly present an approach which synthesizes intellectual study with spiritual gratification. He is frequently looked to for guidance in areas such as marriage, career choice, and academic advancement; and questions of faith and personal problems are also his department (Helmreich, 1982).

In counseling students, and providing individual guidance, the Mashgiakh refrains from infringing upon a student's privacy and dignity, leading him rather to self-understanding and spiritual self-sufficiency. To attain these ends, the Mashgiakh conducts informal discussions with students, encouraging them to explore problems freely, prodding him to remember his ultimate responsibility and goals, and making some pungent comments and suggestions relative to the student's behavior. Other strategies employed by the Mashgiakh include group guidance/counseling ("Va'adim") and Musar lectures (the "schmuess") which deals with human problems, conflicts, values etc. Various Mashgikhim deliver "schmuessen" in different styles and modes, but they invariably have a profound impact on listeners (Ury, 1970).

PART III:

Special Topics and Concerns Involved in Counseling and Guidance in Jewish Institutions and Communities

Guidance in Jewish Schools

An examination of the literature reveals a paucity of materials on guidance in the Jewish school. Duckat (1947), over 35 years ago, proposed a guidance program for Jewish schools in which he advocated that Jewish curriculum be used to deal with vocational expectations: Why Jews are preponderant in certain occupations, what should determine their vocational choices, and what is the Jewish attitude towards work. Those and other themes were suggested to encourage greater self-awareness and serve as a basis for vocational guidance.

Brown (1964), on the basis of a limited study, suggested further that although Jewish schools seek to produce well-informed and integrated Jews, many bright and sensitive youths are lost at least partially because of an absence of guidance services. The schools generally are preconcerned with scholastic performance of students; and unwholesome attitudes towards Judaism, towards others, and towards themeselves, do not receive attention from the school unless those attitudes and behaviors interfere with scholastic performance or cause discipline problems. He charged that Jewish

educators have little understanding of guidance and little desire to provide it for students.

In a later article, Duckat (1969) discusses some of the difficulties encountered in attempting to introduce guidance services into Jewish schools, ranging from blanket refusal because the school administration regarded the service-providing organization as "trefah" (non-kosher), to the principal who asserted: "our Rebbe (religious teacher) takes care of the vocational and personal needs of our students" (p.10). At best, there was a willingness to accept guidance services if they proved therapeutic and were monitored by a rabbi, lest contraband information or ideas be supplied to the students. Even in more liberal schools, there was noticeable apathy, which may be attributed to a strong reluctance to allow any interruption of the curriculum and especially of Jewish subjects.

Duckat goes on to note that when, as most often occurs, the principal assumes the role of guidance counselor, uncertain results are the best outcome. The principal usually lacks proper training and is usually too harassed with other duties to have adequate available time. Furthermore, students tend to view the principal as an administrator or disciplinarian, and not as one with whom one would care to have a confidential chat.

Duckat attributes such inadequacies in Jewish school counseling to four major factors:

(1) Lack of funding - most schools are already strapped financially with rising costs;

(2) Scheduling - the dual curriculum imposes a stringent time schedule;

(3) Personnel - there is a shortage of competent guidance counselors with good Jewish background and understanding of Jewish education and attitudes; and

(4) General misconceptions - many educators mistakenly view the work of the counselor as mainly that of testing students or handling discipline problems.

Yet guidance services are necessary to provide students with the opportunity to ventilate concerns freely, aid in proper class placements, measure capacities, interests, and personalities, provide educational and vocational information and remedial services, and often to act as an intermediary between students and parents or students and faculty. Above all, the counseling service provides a unique sense of relevance, considering with students their attitudes and feelings about themselves and others, and typical reactions to life's problems and demands. Therefore, Duckat demands high priority for research and implementation of professional guidance services in Jewish schools.

However, a weak point in Duckat's premise is pointed out by Gross (1969) in his reaction to Duckat's paper: his hard sell, his desire to impose his "superior" knowledge and strategies on these unwilling and strangely "unreceptive" deans and rabbis. Gross insists that the very first step of a counseling relationship is respect for the client, appreciation of his value system, and trust in his decision-making resources. Any member of the helping professions who attempts to shape and mold another in his image is guilty of cultural ethnocentricism. Each group has the right to determine its own educational and vocational biases and idiosyncracies. To offer - yes! To impose - no!

Perhaps the best answer, therefore, to Duckat's demands - which takes into account Gross' objection - is Kranzler's (1970). He sees the ideally qualified director of a Jewish school guidance program, "... not necessarily in terms of a degree (or training) in guidance from a university. Rather, the person must be a member of the faculty who is respected by the students and has the ability to influence the thinking of youngsters, by letting himself down to their level, seeing and feeling their problems and speaking their language. He must be a person with a 'broad horizon', one who is well acquainted with all aspects of secular schooling and curriculum, as well as Jewish law and philosphy. However, it is better to take a less trained person with true understanding and

feeling for Jewish school students, who can speak their language and help them overcome their doubts, worries and misconceptions" (p.314). Kranzler goes on to describe a detailed possible program for such counselors, consisting of: (a) individual conferences and guidance/counseling talks with students; (b)conferences with parents; and (c) class projects and growth groups.

The counselor meeting the suggested criteria working from within should have no problem arranging such activities, without having to face the difficulties and opposition encountered by external agencies, such as Duckat's.

To an extent, the need for such counseling is met in rabbinical colleges and some high schools by the Mashgiakh, whose tasks and influence we have described at length previously (pt.II). However, for the most part his role is limited to the realm of intra-religious and social problems, and he is frequently unable to provide guidance in vocational and general academic areas. In some schools, such as the Ner Israel Rabbinical College, there is a separate college advisor whose task is academic guidance, thus partially solving the problem. However, there is a definite lack of career guidance and information at the college level, and a severe dearth of counseling services at the elementary level, and to a lesser degree, at the secondary level (where more progressive

schools have implemented counseling programs) and Duckat's and Kranzler's ideas still lack widespread implementation. As Shudofsy (1977) recently wrote: "In probably most of the Jewish All-Day High Schools throughout the United States and Canada the principal assumes or attempts to assume the role of the guidance coordinator/counselor with uncertain results ... it is quite alarming to note that a relatively high percentage of educational administrators in the Jewish All-Day School field have not had the formal training to prepare them for guidance tasks that they have assumed" (p.5). We must note with dismay that most of the needs to be fulfilled by guidance services listed by Duckat, were again listed by Shudofsy a decade later, pointing to the sad fact that insufficient progress has been made, and guidance and counseling must still demand higher priority in Jewish education.

Psychotherapy and Halakhah (Jewish Law)

We must preface this section with a brief, but profound understanding of the teleology of Halakhah. For this understanding, we may draw on the words of one of the greatest contemporary Jewish philosophers, Rabbi Joseph B. Soloveitchik who sees Halakhah "... as the reflex action which is caused ... when man feels the gentle touch of G-d's hand upon his shoulder and the covenantal invitation to join G-d is extended to him. I am prompted to draw this remarkable inference from the fact that the Halakhah has a monistic

approach to reality and has unreservedly rejected any kind of dualism. The Halakhah believes that there is only one world - not divisible into secular and hallowed sectors - which can either plunge into ugliness and hatefulness, or be roused to meaningful, redeeming activity, gathering up all latent powers into a state of holiness. Accordingly, the task of covenental man is to be engaged not in dialectical surging forward and retreating, but in uniting the two communities into one community where man is both the creative, free agent, and the obedient servant of G-d ..." (1965, p.51).

Rabbi Soloveitchik relates this principle to our topic: "The unqualified acceptance of the world of [natural] majesty by Halakhah expresses itself in its natural and inevitable involvement in every sector of human majestic endeavor. There is not a single theoretical or technological discovery, from new psychological insights into the human personality to man's attempts to reach out among the planets, with which the Halakhah is not concerned. New Halakhic problems arise with every new scientific discovery ..." Metaphorically "... I would say that the norm in the opinion of the Halakhah is the tenacle by which the [spiritual] covenant, like the ivy, attaches itself to and spreads over the world of [natural] majesty." Therefore: "Unlike other faith communities, the Halakhic community has never been troubled by the problem of human

interference on the part of the physician and patient, with G-d's will. On the contrary, argues the Halakhah, G-d wants man to fight evil bravely and to mobilize all his intellectual and technological ingenuity in order to defeat it ..." (ibid).

Once we have recognized and understood the Halakhah's essentially positive view of the so-called "secular" sciences, better termed by Rabbi Soloveitchik as the word of "natural majesty," and its umbilical relationship to this area, we may in fact find within the realm of Halakhah a model to which to relate psychoterapeutic encounter. In this vein, Mermelstein (1976) begins by fashioning a highly simplified model of the client, his interaction with others, and the functions of the therapist. The disturbed individual views himself as acting "correctly" but as misunderstood by others, or otherwise mistreated by life. In truth, society does not "understand" this individual or life mistreats him because his behavior - and views - are inconsistent, self-defeating, and usually do not make sense. The therapist enters the picture and does the following:

(a) He tolerates the client because he himself is relatively well-adjusted.

(b) He penetrates the client's world and attempts to understand his thinking in spite of its idiosyncrasy.

(c) The therapist respects the patient and develops a caring relationship.

(d) He carefully controls problems and issues that may crop up in therapy, e.g. transference, counter-transference and dependency.

(e) Being self-actualized himself and possessing healthy adaptive behavior patterns, he helps the patient to view the world the way the therapist does, and thus act in a more adaptive fashion.

We may find a parallel in the Biblical injunction (thus, also a Halakhic requirement) of "hokheakh tokhiakh" - "chastise your fellow man." Superficially, this commandment (Lev. 19:17) seems to connote a punitive, judgemental approach. Careful inspection of the Halakhic framework of this commandment, however, reveals "hokheakh tokhiakh" as a psychotherapeutic exercise. Using the therapeutic model described above for comparison, we find the following Halakhic specifications in the classical sources (the Talmud and the Codes of Jewish Law):

1. The Mokhiakh, the one who does the correcting, himself lives a mature ethical life, and is relatively free of pathology (items a. and e.) (Sanhedrin, 19a).

2. The transgressor "disturbs" society. Like society, the Mokhiakh is in danger of coming to hate the sinner. The function of "hokheakh tokhiakh" - teaching, chastisement, and admonition - is invoked so that brotherly love may be restored (item c.) - or, in therapeutic terms, adjustment (Sefer Ha'Hinnuch, Mitzva 239). The entire process is thus developed within a caring relationship restricting its practice to those who have a fair chance of helping the "sufferer" (Baba Metziah 85a; Rambam, Laws of De'ot 6:7).
3. The Mokhiakh - the therapeutic individual - seeks to understand the sufferer and his life (item b.) and seeks no personal gain from the interaction (item d.) (ibid.).

Thus, both therapist and Mokhiakh act therapeutically by virtue of their own self-actualization, by their ability to deal with disturbed or maladjusted individuals, and by their sincere intentions (and competent skillfullness) to be helpful. The essential goal of both hokheakh tokhiakh and psychotherapy is to help the individual being counseled to become a more productive and grater actualized human being. The major difference is that while our Mokhiakh operates from a religious set of values, the therapist will operate from his own personal or situational set of values. Yet for both of these counseling individuals, how and when

interpretations and applications of teaching and/or values are invoked depends upon therapeutic contingencies and probabilities of success.

However, despite the fact that an overall framework for therapeutic encounter is to be found in Halakhah, nevertheless, many of the details of the process can involve complex issues of Jewish law, where what appear to be conflicts between Halakhah and psychotherapeutic process arise, and the only reasonable and workable approach is to have the therapist consult with a rabbi who is both qualified to render Halakhic opinions, and understanding of psychotherapy. (It is obvious that such consultations do not and should not require any breach of confidentiality). Surveys of some of the possible areas of consideration have been made by Twerski (1980) and Wikler (1982b). We will review some of those issues later, but at present, we should cite some examples they give:

1. May the therapist refer a family to a non-kosher institution for placement of a disturbed or handicapped family member if a kosher facility is not available?
2. Can a therapist actively encourage a religious convert to become very involved with his natural parents, if this could help him resolve some emotional or psychological problems?

3. Can a therapist work with an unmarried Jewish couple who are living together and want to improve their relationship? What if the couple have been married by a reform or conservative rabbi (vis-a-vis an orthodox therapist)?
4. Is it permissible to consult a non-religious or non-Jewish therapist - or to send one's child to such a therapist?
5. Needless to say, some of the newly advocated sexual therapies involving contact between other than husband and wife cannot be condoned by Jewish law. Also, therapist approval of client homosexuality is contrary to Halakhah.

In the final analysis, these issues and others we will deal with in the course of this paper, involve many "gray areas" which require much clarification involving understanding and sensitivity on both the therapeutic and Halakhic sides. As Wikler (1982b) writes, and as we may readily understand from Rabbi Soloveitchik's words, such clarification and consultation invariably results in a greater respect for the Halakhah's concern with, and insight into human behavior.

Concerns Arising in Counseling Within the Orthodox Jewish Community

At the outset of this chapter, it is incumbent upon us to clarify our specific examination of the orthodox Jewish community. Our intentions are neither, on the one hand, to negate or denigrate the concerns of the general Jewish community, which includes other patterns of religious observance and/or identity (viz. reform and conservative streams); nor on the other hand to imply that there are special problems and pathologies unique to the orthodox community. Rather, the decision to deal with the orthodox community was based on the logic that the interaction between religious practice and maladaptive behavior could be most readily examined in the group most observant of the former. To the extent of religious practice in other streams of Judaism, similar concerns exist.

On the most basic level, an orthodox Jew may be defined as a Jew who professes to adhere observantly to the Halakhah. Although actual interpretations of some areas of the Halakhah vary from group to group, all groups claim their interpretations to be within the realm of Halakhah (as opposed to other streams of Judaism, who may modify or ignore transmitted law), and differences under the heading of orthodoxy are relatively slight compared to differences in comparison with other streams (see Helmreich, 1982, pp. 53-55).

In reality, however, there is much more. As Ostrov (1976, p.147) writes: "Orthodox Jews are differentiated from other adherents to Judaism in their abiding concern with the collection of biblical, post-biblical and rabbinic law and lore which have been carefully preserved over the 3000 years of Jewish civilization and which place on its individual members the responsibility of carrying out these infinitely detailed laws and transmitting them intact to the next generation. In effect, Orthodox Jewry is defined by its very effort to preserve a specific system of immutable values, norms, laws and institutions which represent an essential integrating force in individual, familial and communal identity." Therefore, phenomena occuring on many levels may be experienced in terms of religious consciousness. As Ostrov relates, a client once wrote him after an interview: "I wasn't sure whether what you were saying was correct during our discussions. After I got home and "davened" a beautiful "mincha" (prayed the afternoon service), I knew that you were on the right track." (ibid., p. 148)

As we have demonstrated elsewhere (pt. II) holding other variables constant, true and normative Torah life holds prescriptions for, and helps faster positive mental health. Therefore, as Wikler (1982a) opines, no problem is unique to the orthodox Jew. Some incidence of <u>all</u> problems may be found in all cultural, ethnic or religious groups. Some problems, in fact, are

rare in the orthodox community - such as drug or alcohol abuse. However, due to the religio-centric character of the community, emotional and/or family dysfunction may take on religious overtones in their modes of expression. It is important that we stress that when aspects of pathology are intertwined with religion, leading to distortions of religious observance, it is the pathology that causes the distortion and not the other way around! Mermelstein (1979) writes that in order to distinguish true piety from compulsive psychopathology, one may use an intra-personal, as well as an inter-personal approach. In the former mode, one may ask whether the client's particular piety is correct from a Torah point of view and consonant with that individual's total Torah behavior. Concerning inter-personal relationships, it is necessary to discern the extent to which a particular brand of extreme piety, or an area of religious contention, lends itself to, or better yet, is propelled by and serves as a cover for, concerns of emotional vulnerability and hurt or psychological ploys to control or harm others.

Yet, as Ostrov (1976) notes, as an integral part of this process, counseling must include learning the language of unsafe feelings as the first step in individuation and self-realization. This necessity is based on the Jewish perception of language. Judaism perceives language as a vehicle for transcendence and

edification, whose refinement becomes an abiding concern for the individual. Its main thrust lies primarily in the study of the written word. Torah study is a never ending obligation with none exempted. But beyond that is still the language of prayer and praise, and even beyond that are laws governing secular and mundane conversation. The Yom Kippur service, and general Jewish ethical and Halakhic literature, devotes much to the way in which speech is used during the year, and to use it to hurt, slander, curse, etc., is considered more loathsome than physical attack.

Therefore, because language serves so much as a measure of self against ubiquitous religious demands, when conflicts arise due to issues not normally dealt with in the orthodox community, they are not easily examined, since there is an inability to conceptualize and accept that which is considered socially - and accordingly, personally religiously - dangerous. Since conflict resolution is dependent on an understanding and an "owning" of problematic issues, and a willingness to openly deal with these areas, in the absence of such possibilities, problems are acted out in disguised but more socially acceptable, albeit more painful forms. These ways include, in the orthodox community, religious expression. In order therefore to allow the client to distinguish between true religious piety and pathologically-caused piety, the counselor must teach him or her to verbalize feelings and discuss concerns.

Such religious expressions of basic problems are dealt with at length by Ostrov (1976, 1977), Mermelstein (1978, 1979), Wikler (1979a, 1980, 1982a) and Spero (1980, 1982) and it is beyond the scope of our review to enter into a detailed listing of all possible manifestations of underlying problems in religious veins. Let us rather examine an overview of possible areas of problems culled from these sources:

1. There seems to be a distinct proclivity toward obsessive-compulsive syndromes. This seems to be a general tendency in today's "middle class" society, whose drive towards upward mobility, against the background of modern society's controls and pressures, fosters obsessional defenses, and compulsive personalities, who must succeed at all costs, are highly conforming, overly inhibited, and excessively exacting. For the highly disciplined orthodox Jews with their well-ingrained need for self-regulation and control, high value of intellectualism, and high concern with the impression they make on others, this holds especially true, making them excellent candidates for obsessive personality types. This syndrome may appear in "standard" areas such as orderliness, neatness, punctuality, cleanliness, etc. However, it may often manifest itself in extreme piety, and cloak itself in religious fervor. In such cases the therapist, as mentioned aove, is frequently called upon to sustain religious attitudes and behaviors (or, at any rate,

not attack them - thus alienating the client), yet free them from the attendant compulsivity - at best, a difficult task.

2. Often, a similar problem results from a preoccupation with either a directly acknowledged, or intellectually masked fear of backsliding - i.e., a very low self-concept, with little trust in personal ability - and the reactive adoption of rigidity and punctiliousness constitutes an attempt to deal with such fears. This may lead an individual to adopt a strict, or even distorted, interpretation of Jewish law even when prevailing custom and general opinion follows the lenient interpretation.

3. A problem increasingly encountered among yeshiva students and other circles is the maladaptive, excessive idealization of a religous leader or scholar. This tendency may serve as a resolution of autonomy or impulse control problems and as a general defense mechanism. With the younger student, the religous teacher may serve as a father substitute who will show more concern and interest in him. In such cases, when the father does not follow the teacher's religious orientation, then it is the father who is in the wrong and thus rejected on safer religous grounds. However, we have found it necessary to stress "maladaptive excessive" in this area, because much idealization is reasonable and warranted, for obvious reasons, and care must be excercised in dealing with this concern, that the counselor not generate maladaptive rebellion.

4. As we have discussed previously (pt. II), the Torah provides us with institutions and laws such which, as the center of family, have always provided the family with an ambience and structure. However, when problems are present, they may manifest themselves in these situations. Two prime examples cited in the literature are Shabbath and Mikvah. Troubled families which prevent open outbursts of anger during the week by avoiding each other are suddenly thrust together. Dormant hostilities may then emerge into full-blown argument, and such families can consequently fall into patterns of fighting at the Shabbath table or on other occasions during this twenty-five hour period.

The other frequently mentioned occasion is the wife's visit to the "Mikvah" (ritual immersion required prior to the resumption of a couple's sexual relations after the temporary prohibition of all physical contact during, and seven days following, the menstrual cycle). Here a couple who have been physically separated for about two weeks must suddenly confront possible longstanding sexual difficulty, or may have emotional difficulties come into more painful focus. Women in such situations may experience anxiety, before going, may simply decide not to go, or even report somatic symptoms. "Pre-mikvah" arguments are common in such cases. In these and similar areas, it is necessary to place family and sexual relations in their respective proper perspectives, so that these

religious institutions can again constitute the edifying and mutually rewarding experiences they were designed to be.

In closing this chapter, let us present some of the more direct and obvious Halakhic issues arising in orthodox Jewish counseling:

May a child discuss with a therapist details of past events which may present parents or others in a negative light (in view of the commandment of honoring one's parents)? In a similar vein, can a client tell a therapist what would normally constitute prohibited slander? If a young man feels unsuccessful in his yeshiva studies and wants to leave full-time yeshiva study, is the therapist allowed to encourage him to leave, if he feels it would be to his benefit?

In the final analysis, <u>all</u> maladaptive religious observances are rooted in other problems, and run contrary to Torah-true objectives. The meticulous observance and awareness of the many laws to be followed, values to live by, and philosophy to be internalized leads in reality, and in the overwhelming majority of cases, to the objective stated clearly by Rabbi M. H. Luzatto (1964, p.9): "Man was created for the sole purpose of rejoicing in G-d and deriving pleasure from the splendor of His presence."

The Therapeutic Relationship in Contemporary Orthodox Jewish Counseling

Viewing this chapter as a direct continuation of the previous one, we find the religious manifestation of problems may serve clients as an effective tool for resistance, especially with a therapist who is wary of, and overly cautious with religious clients. This combination of resistance and caution, warns Ostrov (1976) may effectively immobilize the therapist in key areas of treatment. The only effective way to deal with this is to probe and understand any religious concept a client introduces which the counselor perceives as resistive. Such exploration may lead a counselor to aswess that the client is correct in protecting against change in certain areas in which the client has sound Halakhic foundations for his or her stand. However, it may indeed lead to the conclusion that the client is using a belief or practice as part of a pathological system.

The necessity of making such distinctions points to the logic of possibly restricting the orthodoxly observant client to a therapist of similar orientation who can be therefore adequately knowledgeable, and understanding of religious conduct. In fact, for this reason, one of the gratest contemporary Halakhic authorities, Rabbi Moshe Feinstein (1973, chap. 57) deemed it preferable to turn to orthodox therapists. However, Twerski (1980) clarifies that as

long as the therapist is not hostile to religion, the first consideration should be the qualifications of the professional to be consulted. If such criteria should necessitate working with a non-observant therapist, a prior condition to therapy must be the arrangement of a framework in which the psychotherapist functions in consultation with a rabbi qualified to render Halakhic opinions, and advise on Jewish sources and values. However, in any event, studies have shown that nearly 70 percent of the orthodox community indicated that they would want to send someone for therapy only if he saw an orthodox therapist. (Wikler, 1979b).

After this determination has been made, and a specific ritual is found to be definitely dysfunctional, Ostrov proposes two possible avenues of treatment: (a) to deal directly with the underlying problems, which will then free the client to utilize religious behavior in a proper, growth engendering manner; or (b) if the behavior acts as an obstacle to effective treatment, the knowledgeable therapist himself, or the less knowledgeable one in consultation with a competent authority, may explore possible options of alternate religious behavior.

Spero (1982) discusses some of the concerns the orthodox psychotherapist brings into the counseling relationship. A perennial conflict faced by the Jewish practitioner is between, on

the one hand, his professional responsibility to monitor personal religious beliefs and feelings, and not impose these upon the Jewish client, even when he considers the quality of personal belief to be the normative one; and on the other hand, his religious obligation to confront coreligionists with their errors, misconceptions, and unethical behavior, as mandated by the commandment of "hokheakh tokhiakh" discussed above. The therapist obviously cannot simultaneously arbitrate moral issues for a client and yet maintain a professional identity and role. As a possible resolution of this conflict, Spero suggests that the therapist confront the client with the views held by the client's religion, and motivate the client to explore why he or she chooses alternate religious beliefs or behaviors. Such a procedure allows the counselor to introduce the client to his professional and theoretical views, and it enables the therapist to discharge religious as well as professional obligations.

Another potential concern Spero deals with, is the possibility that unhealthy aspects of the Jewish therapist's and client's manifest identities may bind the two together, some examples of which are examined by Berl (1976). Spero lays down some guidelines helpful in avoiding the potentially prejudicial and distortive influence of like-religious affiliation among Jewish therapists and clients:

1. The therapist must develop a consistent conceptual understanding of both neurotic and normal needs for religion.
2. The therapist must be able to distinguish autonomous religious belief from dysautonomous religious belief, and the way in which legitimate beliefs and practices are used as resistances. In additon, the therapist must be able to tolerate clients' normal need for an area of emotional, not necessarily rational commitment, and contain the need to impart "insight" into every aspect of the client's religious life.
3. The therapist must be willing to analyze personal beliefs in terms of these factors.
4. The therapist should develop a non-anxious attitude about his own frustration when encountering religious patients with pathologic, or merely "strange" beliefs.
5. The therapist must clarify at the outset of therapy that religious beliefs, values, and practices are as much subject to positive and negative feelings as any other aspect of life, and that they will therefore rightfully be subjected to their mutual scrutiny.

Aside from the problems generated by the counselor's Halakhic obligation to discourage Halakhic transgressions committed by the

client, and assuming they have been resolved, other Halakhic issues may arise. These stem primarily from the injunctions against causing people to commit transgressions, or assisting transgressors (Lev. 19:14; Sefer Ha'Hinnuch Mitzva 232; Minkhat Hinnuch, ibid. note c.). Examples of issues that would come under this heading would include questions such as: May a therapist work with an intermarried couple who want to improve their marriage? Or, may a therpist work with a couple on intimate problems if the couple does not adhere to the laws of family purity? As with most Halakhic problems, these must be dealt with on a personal, case-by-case basis.

We mentioned in the previous chapter how the institutions of Shabbath and Mikvah may point at, and exhibit manifestations of problems in family relations. The practitioners we cited there (Ostrov, 1976, 1977; Wikler, 1980, 1982a) also note how manipulation of these experiences can serve as an effective form of therapy and growth, and they give some examples in their articles. Similar attention to the performance of many other rituals and religious behaviors can also serve the behaviorist in organizing a plan for a better-adjusted religous - and general - life. (A simple example is the possibility of mutual involvement of husband and wife in the "trip to the Mikvah" making it a focus of the couple's spiritual, as well as physical, closeness).

As to obsessive-compulsive religious behaviors, Mermelstein (1978, 1979) notes that they present great difficulties, especially in sub-clinical cases, becase their general behavior is socially valued, and because they do not suffer overt anxiety when things go "just right." Those who can rationalize their compulsivity as part of an accepted value system or cloak it under the guise of piety are even more resistant. Obviously, simple intellectual-educational procedures do not work. Thus, for example, having an accepted Torah authority tell our pious client to be less exacting, even citing Halakhic chapter and verse, is rarely useful.

Thus, although he proposes some general guidelines for therapy, he concludes that "any amelioration of symptoms can come about only dealing with his underlying neurotic needs and by breaking through and establishing emotional contact that overrrides intellectualization and rational power of struggles" (1978, p.19). However, modern behavioristic techniques, based on Rambam's principles, may achieve some measure of success - employing in any event, techniques of the classic Jewish school of behavior modification - Musar - the therapeutic institutions of the holy, all-encompassing Torah.

Conclusion

> Its [Torah's] measure is greater than the land, and broader than the sea. (Jcb [Iyov] 11:9).

So, despite the superficial comprehensiveness of this review, it has in reality left almost infinite areas of Jewish sources unexplored. At best, we have achieved the understanding that Judaism provides for human mental health as well as - and probably better than - modern psychology, and that elements from all areas of the spectrum of personal and societal adjustment and actualization - and of course, transcendence - are inherent in classic Jewish institutions and practices. So much is left to explore. We may only hope that this paper will serve as an impetus and a basis for further study, leading to increased revelation and understanding of the glory of Torah.

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Appendix

Chronology of Late Rabbis and Sages Quoted in this Paper

Aaron HaLevi	ca. 1300
Babad, J.	1800 - 1875
Bahya ibn Pakuda	1050 - 1120
Dessler, E.E.	1891 - 1954
Elijah of Vilna	1720 - 1797
Horowitz, Y.Y.	1848 - 1919
Kordevero, M.	1522 - 1570
Levin, M.	1749 - 1826
Levovitz, Y.	1872 - 1936
Luzzatto, M. H.	1707 - 1747
Malbim, M.L.	1810 - 1886
Moshe ben Maimon	1135 - 1204
Moshe ben Nachman	1194 - 1269
Salanter, I.L.	1810 - 1883
Shlomo ben Yitzchak	1040 - 1105
Vital, H.	1542 - 1620
Ziv-Braude, S.Z.	1829 - 1898

Talmud Bavli - ranges from 3rd century B.C.E. to 5th century C.E.